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33 Ways of Developing ***AL-KHUSHOO'*** (Humility and Devotion in Prayer)

٣٣ سبباً للخشوع في الصلاة

Muhammad Salih al-Munajjid

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ـَ	Fathah	a
ـِ	Kasrah	i
ـُ	Dammah	u
ـْ	Shaddah	Double letter
◌	Sukoon	Absence of vowel

SYMBOLS USED IN THIS BOOK

(سُبْحَانَكَ) : *Subhânahu wa Ta'âla* — 'The Exalted'

(سَلَامٌ عَلَيْكَ) : *Şallâ-Allâhu 'Alayhi wa Sallam* — 'Blessings and Peace be upon him'

(وَسَلَامٌ عَلَيْكَ) : *'Alayhis-Salâm* — 'May peace be upon him'

(رَضِيَ اللَّهُ عَنْكَ) : *Raḍia Allâhu 'Anhu* — 'May Allah be pleased with him'

(رَضِيَ اللَّهُ عَنْهَا) : *Raḍia Allâhu 'Anha* — 'May Allah be pleased with her'

AL-KHUSHOO'

Humility and Devotion in Prayer

In the Name of Allah, the All-Gracious, All-Merciful

Thirty-three ways of developing *Khushoo'* in *Şalâh* (Prayer)

Praise be to Allah (ﷻ), Lord of the Worlds, Who has said in His Holy book, the Qur'an:

﴿... وَقُومُوا لِلَّهِ قَانِتِينَ﴾ (سورة البقرة: ٢٣٨)

﴿... And stand before Allah with obedience.﴾ (Qur'an 2: 238)
And has said concerning the prayer:

﴿... وَإِنَّهَا لَكَبِيرَةٌ إِلَّا عَلَى الْخَاشِعِينَ﴾ (سورة البقرة: ٤٥)

﴿... And truly it is extremely heavy and hard except for *al-Khâshi'een*...﴾ (Qur'an 2: 45)

And peace and blessings be upon the leader of the pious, the chief of *al-Khâshi'een* (believers standing before Allah in humility and devotion at heart in prayer), Muhammad, the Messenger of Allah and on all his family and Companions.

Ṣalâh is the greatest pillar of Islam, and *khushoo* ' in prayer is required by Shari'ah after *Shahâdah* (uttering *Lâ ilâha illâ Allâh* — there is no god except Allah). When *Iblees* (Satan), the enemy of Allah, vowed to mislead and tempt the sons of Adam and said:

﴿ثُمَّ لَا تَجِدُ لَهُمْ مِنْ بَيْنِ أَيْدِيهِمْ وَمِنْ خَلْفِهِمْ وَعَنْ أَيْمَانِهِمْ وَعَنْ شَمَائِلِهِمْ...﴾
(سورة الأعراف: ١٧)

«Then I will come to them from before them and behind them, from their right and from their left,...» (Qur'an 7: 17)

One of his most significant plots became to divert people from *Ṣalâh* by all possible means, and to whisper to them during their prayer, so as to deprive them of the joy of this worship, and make them lose the reward for it. As *khushoo* ' will be the first thing to disappear from the earth, and we are living in the last times, the words of the Companion of the Prophet, Ḥudhayfah, (رضي الله عنه) (may Allah be pleased with him), are particularly pertinent to us: "The first thing you will lose of your religion is *khushoo* ', and the last thing you will lose of your religion is *Ṣalâh*. There may be a person praying, who has no goodness in him, and soon you will enter the mosque and find no one who has *khushoo* '." ¹

Because of what every person knows about himself, and because of the complaints that one hears from many people about *waswâs* (insinuating thoughts from *Shayṭân* — Satan),

¹ *Al-Madârij*, 1/521.

and the loss of *khushoo* ' during *Ṣalâh*, the need for some discussion of this matter has become quite pressing. The following is a reminder to myself and to my Muslim brothers, and I ask Allah to make it beneficial to all. Allah (ﷻ) says:

﴿قَدْ أَفْلَحَ الْمُؤْمِنُونَ ﴿١﴾ الَّذِينَ هُمْ فِي صَلَاتِهِمْ خَاشِعُونَ ﴿٢﴾﴾

(سورة المؤمنون: ٢-١)

«Successful indeed are the believers. Those who offer their *Ṣalâh* [prayers] with all solemnity and full submissiveness.»

(Qur'an 23: 1-2)

— i.e. fearing Allah and in a calm manner. *Khushoo* ' means calmness, serenity, tranquillity, dignity and humility. What makes a person have *khushoo* ' is fear of Allah (ﷻ) and the sense that He is always watching us.² *Khushoo* ' also means that the heart stands before Allah in humility and submission.³

It is reported that Mujâhid said, regarding this verse «... And stand before Allah with obedience.» (Qur'an 2: 238) "Part of obedience is to bow, to be solemn and submissive, to lower one's gaze and to humble oneself out of fear of Allah, may He be Glorified."⁴

The site of *khushoo* ' is the heart, and its effects are manifested in the physical body. The various faculties follow the heart: "If the heart is corrupted by negligence or

² *Tafseer Ibn Katheer*, Dâr ash-Sha'b edition, 6/414.

³ *Al-Madârij*, 1/520.

⁴ *Ta'dheem Qadr aṣ-Ṣalâh*, 1/188.